rest, and motion, without any self-moving power, takes away all confusion; shews clearly bow far body can go, where incorporeal substance begins; as also, that there must of necessity be such a thing in the world.

Again, this discovering not only that the doctrine of qualities had its original from men's mis-takipg their own fancies for absolute realities in bodies themselves; but also, that the doctrine of matter and form sprung from another fallacy or deception of the mind, in taking logical notions, and our modes of conceiving, for modes of being, and real entities in things without us; it shewing, likewise, that because there is nothing else clearly intelligible in body, besides magnitude, igure, site, and motion, and their various cop-junctions, there can be no such entities of forms and qualities really distinct from the substance of body; makes it evident, that life, cogitation, and understanding can be no corporeal things, but must needs.be the attributes of another kind of substance distinct from body.

XLI..WC have now clearly proved these two things: first, that the physiology of the ancients, before, not only Aristotle and Plato, but ajso Democritus and Leucippus, was Atomical or mechanical. Secondly, that as there is no inconsistency between the Atomical physiology and theology, but indeed a natural cognation: so the ancient Atonrists, before Democritus, were neither Atheists nor Corporealists, but held thein-corporeity and immortality of souls, together with a Deity distinct from the corporeal world. Wherefore, the first and most ancient Atonrists did not make aro/uwc ^^ Tfi*v <>^<«« r » they never endoa-